l: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

222 252 ſcrape off the ſkin; and then bind up ten ſtalks together. When it begins to ſmell a little, then they put it in a bag to ſweeten; where it yields a ſweet duſt, which perhaps ſweats out from the pith of the plant. This herb-ſugar, as they call it, has ſomething the taſte of liquorice, and is not very pleaſant. A pood of the plant does not afford above a quarter of a pound of this duſt.

137 232 The women, when they gather this,[1] muſt wear gloves; for the juice is ſo ſharp or cauſtic, than whenever it falls upon the fleſh it raiſes ſwellings and bliſters. For this reaſon, when in the ſpring the *Ruſſians* eat it freſh, they only bite it with their teeth, taking care not to touch it with their lips. I have ſeen inſtances of ſome that were unacquainted with this, who raſhly chewed it as they would do any other herb; upon which, not only their lips, but their chin, noſe, and cheeks, and alſo wherever the juice of this plant had touched, was immediately ſwelled up and full of bliſters; and although theſe burſt, yet the ſwelling continued for a whole week.

273 536 The manner of diſtilling ſpirits from it is as follows:—They lay ſeveral bundles of this plant in a ſmall veſſel, upon which they pour hot water; and to make it ferment, they put in ſome berries of honey-ſuckle or cranberries, and binding the veſſel cloſe up ſet it in a warm place, where they leave it until the liquor ceaſes to make a noiſe; for during the time of fermentation, it cracks and bounces ſo much as to make the veſſel ſhake. In the ſame manner they prepare more wort in a large veſſel, and add to this, which now generally ferments in 24 hours, as above. They throw both the fermented herbs and liquor into the kettle, and cover it cloſe with a wooden cover; and inſtead of a pipe they take the barrel of a gun. The firſt running is as ſtrong as brandy; which, if they diſtil a ſecond time, produces a ſpirit ſo ſtrong that it conſumes even iron. But it is

1. [the sweet herb, sphondylium foliolis pinnatifidis Linn. Cliff.]

is only the richer ſort of people that uſe this brandy; and what they ſell is only the firſt running, which makes a very good dram.

Two pood of herbs[1] generally render one vedro * of the firſt running, and the pood coſts four rubles or more. The herbs that remain in the ſtill after drawing off all the ſpirit, are made uſe of as a yeſt, inſtead of berries, to ferment other infuſions or wort; and what they cannot uſe thus the cattle eat very greedily, and it fattens them much. It is remarkable that brandy diſtilled from the plants from which the ſkin has not been clean ſcraped, it cauſes melancholy and perturbation of mind. Mr *Steller* made the following remarks upon this brandy: 1ſt, that it is very piercing, and contains a good deal of a ſharp acid, which coagulates the blood and makes it black: 2dly, that a ſmall quantity of it makes people drunk and quite ſenſeleſs, and cauſes their faces to turn black: 3dly, that if a perſon drinks a few drams of it, he is plagued the whole night with diſagreeable dreams, and next day is uneaſy and diſturbed as if terrified with the apprehenſion of the greateſt misfortune: and, what is very extraordinary, he has ſeen ſome people the day after they have been drunk with this ſpirit, from one draught of cold water, become again ſo drunk that they could not ſtand upon their feet. They wet their hair with the juice, which they ſqueeze out of this herb in the ſpring, as a preſervative againſt lice, and find it to be their only relief. Many of the *Kamtſchadales*, who deſire to have children, will not eat this herb, green or dry, imagining that it impairs the generative faculties.

The herb kipri†, which grows in all *Europe* and *Aſia*, has the third place in the food of the *Kamtſchadales*. They

* Vedro is a *Ruſſian* liquid meaſure containing 25 pints.

† Epilobium. Linn. Succ. Spec. 1. French willows.

1. [the sweet herb, Sphondylium foliis pinnatifidis Linn. Cliff.

boil

6:Anuropova E-4 (no date) 19-4 RY3 Kamchadal RY3

105 The Itel'mens believed in evil mountain and forest
[706] spirits, the sea-spirit, Mitg, good protecting spirits, etc. Anthropomorphic images of the spirits were usually made of wood.

[793] The central figure of Itel'men mythology was the raven-creator, Kutkh. But he was not held in esteem, and various comical and obscene stories were told about him.

[764] The bodies of dead adults were given to the dogs to eat; children were
[756] buried in hollow trees. The Itel'men shamans did not have any special clothing or tambourines.

[799] In the middle of the 18th century, the Itel'mens were converted to Christianity, but they continued to cling to their animistic ideas.

175 Information about the abundance of fur on Kamchatka received from Luka
648 Morozko and Atlasov attracted the attention of the tsarist government and the Yakutiyan governors.

A special official—a prikashchik—was appointed to collect taxes. The Kamchatka prikashchiks, who were virtually the full masters of the peninsula, often abused their power. In addition to the fur-tax, they exacted from the population great quantities of furs for their own enrichment. The predatory extermination of fur animals, and most of all, sable, sharply reduced the catch, and the Itel'mens were often unable to pay the tax in full. The arbitrary extortion of cured fish, "sweet grass" for wine-making, lily tubers, berries, cedar nuts, seal blubber, skins, and even sleds, boats and clothing, for the benefit of the tax collectors became systematic. In addition to all this, the natives suffered from exploitative trading and its consequences—debt slavery.

175 The Itel'mens' struggle against extortions and oppression expressed
648 itself at first in attacks on individual representatives of the tsarist govern-
669 ment and raids on the tax treasury. Large uprisings broke out in 1706, 1711 and 1731.

The rebellion of 1731 involved nearly all the Itel'mens. After its suppression, a special "investigating office" was sent to the area to look into its causes. The leaders of the rebellion were executed. Some of the officials were also punished.

[161] The quelling of rebellions by armed force and the arbitrary rule of the
[731] local officials reduced the Itel'men population. But the principal reason for the population decline was the epidemics of smallpox, typhus and other diseases which devastated entire districts. The remnants of the various
[614] clans could no longer exist independently and united into larger territorial
[178] units. Thus, instead of the former clan villages, new settlements sprang
[728] up, inhabited by members of various clans. New villages were also created by compulsory resettlement. Thus, after the rebellion of 1731, the inhabitants of the village of Klyuchi were resettled in Kozyrevsk; the inhabitants of Nachiki were moved there from the western coast of the peninsula.

175 The system of tax collection through the village elders and the develop-
648 ment of barter with Russians resulted in the accumulation of private prop-
556 erty in the hands of some individuals. As early as the 1730's, there were
426 toyons (elders) who lent sables to their kinsmen to enable them to pay their tribute, in exchange for subsequent work.

The economic condition of the Itel'mens did not improve in the latter half
175 of the 18th century. This was due above all to the system of tax collection
648 and the tyranny of the local authorities. Taxes were collected, not from the present population, but according to lists, which included men long dead. The living thus had to pay taxes for dead relatives. Extremely onerous, too,
[466] was the imposition of the duty to transport numerous officials, as well as cargo, without compensation all over the peninsula. This took the men away from their occupations and condemned them to frequent periods of famine.

2: Schrenck--895 E-5 (1854-1856) 1881-1895 RX2 Gilyak
Kamchadal RY3
Ainu ABC

/571 cont./

Ainu. Steller (1) and Krascheninnikof (2) expressly state that the

1. Beschr. von dem Lande Kamtschatka, p. 249, note a, and p. 320.

2. /Opis. zemli Kamchatki /Description of the Region of Kamchatka/" (Poln. sobr. uchen. putesh. po Rossii, Vol. II, p. 49).

first iron implements of the Kamchadal, which they knew and used even prior to the arrival of the Russians in their country, were large Japanese iron needles, and their Kamchadal name also points to this origin of them, for "silhse" (according to Steller) or "schisch" (according to Krascheninnikof), as I have pointed out above (3), only means "Japanese" after the designation for

3. See pp. 407-412 above.

the Japanese passed on to the Kamchadal by the Ainu of the Kurile Islands. The Kamchadal, as Steller further reports, knew how to do some forging on these needles, which they presumably learned from the same Ainu who had brought them the needles. For instance, if the eye of the needle broke off during use, they made it red-hot, gave it a form like its former and by hammering it with a stone, /572/ and bored another hole in it with the help of another needle. Likewise prior to the arrival of the Russians, they also received through the Kurile Ainu pieces of Japanese iron ore. They knew of no other use for these, however, than to fasten them, if, as Steller relates, they were about 2-3 inches long and had roughly the shape of a knife, to the tip of a pole and set this up in front of their houses as a symbol of great respect and wealth. It is certain that this esteem of the Kamchadal for such an insignificant and in itself quite useless thing for them was based on information from the Ainu that this was the material out of which the Ssisan (Japanese), who in